

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

Published by

CHRIST'S MISSION
EVANGELICAL—NON-SECTARIAN.

Founded by the late, the Rev. James A. O'Connor, 1883.

BISHOP MANUEL FERRANDO, D.D., Director and Editor.

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Bishop R. L. Rudolph, M.A., D.D. The Rev. D. J. Burrell, D.D., LL.D.
Bishop Manuel Ferrando, D.D. The Rev. Henry Lewis, Ph.D.

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331 West 57th Street,

NEW YORK.

VOL. XXXI.

NOVEMBER, 1914.

No. 11.

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SUBSCRIPTION RATES, POSTPAID.

All subscriptions are payable annually in advance.

Subscription per year	\$1.50 To Ministers and Missionaries	\$1.00
Single copy	15	Twenty or more copies, each.... 10
Ten copies to one address, per year, each	1.25	Agents, 20 or more copies per year, each

Subscription per year in English money, Six shillings threepence.

Remittances should be made by Check, P. O. Money Order, Express Order or Draft on New York, made payable to Christ's Mission or to The Converted Catholic, 331 West Fifty-seventh Street, New York. Cash should be sent by Registered Mail. United States postage stamps received in small quantities and small denominations. Do not send stamps above ten cents each. Do not send Canadian or other foreign stamps or money.

Expiration. The date on the address label, on the wrapper, indicates the month and year of the expiration of the subscription. It is a bill when the subscription price is past due, and a receipt after payment is made and the date is changed. No other acknowledgment will be made of payments in renewal. Acknowledgment by letter is unnecessary, and is expensive, laborious and wasteful of much valuable time.

Change of Address. In making changes, send both old and new address.

Correspondence. Address all correspondence to the Director of Christ's Mission, 331 West 57th Street, New York City.

Entered at the Post Office, New York, as second-class matter.



WE THANK THEE, LORD

BY LIZZIE DE ARMOND.

With joyful praise our voice we raise,
Thy many gifts confessing;
In gratitude we turn to Thee,
The source of light and love,
For friends so dear, for daily cheer,
For each unnumber'd blessing.
With thankful hearts we own Thy care,
O gracious Lord above!

Each smiling field doth treasures yield
With measure overflowing;
Our many needs Thou dost supply,
Thy bounty crowns the year.
The hill-tops sing, the woodlands ring,
Their golden promise showing;
We thank Thee for Thy kindly thought,
O God, our Father, dear!

We praise Thee, Lord, with one accord,
For life abundant given,
For sunset glow, and even rest,
And all Thy hands bestow.
Oh, keep us still, through Thy good will,
And lead us safe to Heaven,
Where we shall see Thy glorious face,
And in Thine Image grow.

—American Messenger.

The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

"I am the Door." "I am the Good Shepherd."
Not many saviours, but one Saviour.

The above texts, in connection with many similar ones in the Bible, are so profound in meaning and so tender in character that they have always been an inspiration to us, for they reveal to us most perfectly and wonderfully the Saviour's mind and the longings of His heart. We recommend to our readers to read prayerfully the tenth chapter of John, from which our text is taken, and we pray that they may get from it as much spiritual profit as we do.

Our Saviour, in order that we might have life, and that we might have it more abundantly, laid down His life for us, not as a mere philosopher or fanatic, but because He *knew* the Father as the Father knew Him. It was a divine appointment that life should come to us by His death. This is even more emphasized by His plain statement, "Therefore doth My Father love Me, because I lay down My life."

This love of the Father and this conformity of the Son to His will contain a profound lesson for us. There is no perfect love without complete surrender. Here we have two persons, but one will. No one could take Jesus' life; He gave it of His own will, in order to be one with the Father. He was the expression of God, who "so loved the world that He gave His only-begotten Son," and the Son, being one with the Father, so loved the world that He gave Himself for our salvation.

This perfect accord of Jesus with the Father, by a logical conclusion, gives the supremacy to Jesus, and excludes any other saviour or means of salvation. He is the only Door, as He is the only Way. "By Me, if any man enter in, he shall be saved,"

but "he that entereth not by the door . . . the same is a thief and a robber."

In opposition to these plain statements, there are two elements in religious thought. One is sentimentalism, and the other rationalism. The former is pushed to the front by the Roman Church. The appeal to the senses in the pomp and glamor of her ceremonial, and to the sentimental tendencies of human nature in her teachings, hides from many the fact that, in her system, the pope and the priest, Mary and the saints are substituted for Christ. Though she professes to be the one and only Church of Jesus Christ, Jesus Himself, as the Saviour of mankind, is thrust into the background. The latter element is represented by the rationalists in higher criticism, who attempt to substitute for the Bible and the Christ it gives us, a mode of salvation more in accord with human reason and dependent entirely upon man's own efforts. Both these elements lead to the same end—the minimizing of the work and power of Jesus, and the exaltation of man to such a height that he is made to sit as God and to be his own saviour.

But for those who have a firm grasp of the Scriptures, there need be no cause for disturbance. "In quietness and in confidence shall be your strength."

Jesus says: "As the Father knoweth Me, even so know I the Father," "I am in the Father, and the Father in Me," "As the Father gave Me commandment, even so I do," "The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works," "I am the Door," "I am the Good Shepherd," "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by Me." Are not these words perfectly plain? Is there any room for pope, priest or saints; or can man's own efforts or merits open for him any other door into the true fold?

And if we receive these words of Jesus, we may also expect with confidence the fulfilment of the prophecy concerning the "other sheep," which He "must bring," that at last there may be "one fold and one Shepherd." However far off that day may appear, as we look out upon this troubled, beaten world and remember the words of Isaiah which so vividly picture it, "All we like sheep have gone astray, we have turned every one to his

own way," yet we know that glorious time is nearer now than ever before. Let us, therefore, work with hope and courage and do our part in leading back to the one Shepherd His lost sheep.

The Man of Sin. We highly recommend to our readers two articles under the above title, the first of which appears in this number of our magazine. We have been so well impressed by their purity of doctrine and forceful logic, that we have secured the copyright and are going to publish them in pamphlet form. Will you not help in the distribution of such literature at this time when plain speaking is so much needed, by ordering in quantity and so helping the good cause? The price of the pamphlet is ten cents.

Mission Work. Our readers will remember that last year an auxiliary society was founded, under the name of "The Home and Foreign Missions Aid Society," with the object of strengthening our hands in our work and extending its influence. We are glad to say that, so far, the Society has exceeded our expectations and the good spirit of its members merits our hearty support and commendation, and is full of promise for future usefulness. By means of this Society we have been enabled to help several ex-priests and ex-Catholics to conduct services in Italian and Spanish while they were still pursuing their studies. It has been a great encouragement to them to feel that they are able to do some work, and are not therefore mere recipients of charity. Besides that, our object of interesting the Churches in this work is also being accomplished. Three of those thus assisted are already officially engaged in three different denominations. Those who, as a rule, would give no encouragement to an ex-priest, after having seen his work, and estimated what he is able to do, especially among foreigners of his own nationality, are willing to receive both the man and his work into their Church. It is not the purpose of the Society to start any new denomination. As its name implies, it is its purpose to "aid" every good work wherever possible.

The method employed, so far, is, first, to find out where there is opportunity or need for missionary work, then to ask for the use of a room in the nearest church, lastly to supply the worker, always taking into consideration his aptitude and abilities. If,

after the result of his labors is apparent, the Church wishes to take under its own charge both missionary and congregation, we gladly turn them over to its care, and direct our efforts toward helping another man start a new work somewhere else.

That the need for such work, especially among foreigners in this country, is very great, requires no pointing out. One of the most powerful agencies Rome is depending upon to help her to accomplish her purpose of "making America Catholic" is the large proportion of immigrants, which, at least in name, belongs to her. Who better could be chosen to do the work of evangelizing these immigrants and thus preparing them for worthy citizenship than those who themselves have formerly been Romanists? And how better could we help ex-priests in their desire to find a work to do for God and a place for themselves among Protestants than by enabling them to start such work among those of their own race and tongue? On account of the hard times produced by the European war, we expect that the need in this city will be very great this winter, and that our society will be called upon to extend its activities in other ways as well, for the relief of the poor. We trust that many will be moved to share in this great work. All contributions should be sent to the Treasurer of the Society, Mrs. Ferrier J. Martin, 52 East 69th St., New York City. Those who contribute to this work may rest assured that their money will be put to excellent use in a quiet but efficient way.

Christ's Mission. We are very reluctant to ask our friends for their support, for we know that if we are faithful God is faithful, that He knows all the needs of the work, and that He cares more than we. But at the urgent request of many friends we feel constrained once more to make mention of the need of getting rid of the burden of the mortgage on our building. If the kind friends who pledged themselves to help us when we set this need before them, some time ago, had only sent us the money pledged, regardless of conditions, we feel that, if not all, at least a great part of this heavy burden would have been lifted by this time. Some have pledged \$1,000 and one even \$2,500 if the other \$10,000 could be raised in sixty days. Now, if these friends would consider that \$1,000 would lessen our

burden by making the interest on the mortgage \$50 less a year, I think they would not hesitate about sending in their contributions.

We are glad, however, to be able to report over \$2,000 on hand, and wish we might be able to make a payment of \$5,000 by the first of next year.

Send whatever God puts it into your heart to give. Every gift, however small, will be gratefully received and will help to increase the amount on hand. We pray that we may not be disappointed in our hope of being able to make this payment. It will mean a great deal in the way of encouragement for carrying on the work entrusted to us.

Testimonials

"As a faithful reader of your magazine, I am aware of your expenses, also of the great and good work your magazine and the Mission are doing in the world. To me, THE CONVERTED CATHOLIC is an eye-opener, an advisor, a religious lamp, a bulwark against the intrigues of Rome, a great help in my little Baptist church, against the predominating spirit and the superstition of Rome. Your magazine has become, to me, a part of my life.

C. P. RIER.

"Baptist Mission Dutch Guiana, S. A."

"Thank you for your articles, How can intelligent people—either Protestant or Catholic—be so blinded to the meaning and inwardness of these things? It is astonishing how often, too, those who *can* see clearly and who raise their voice for the truth, will be rebuked for their 'intolerance' and lack of charity. I have come to the conclusion that much of our so-called 'tolerance' is only another form of ignorance or indifference or sheer laziness. It may be 'better to fight for the good than to rail at the ill,' but the prophets who rail at the ill have a very honorable place on God's program—from Elijah, John the Baptist, Luther, down the whole list. It is unpopular work, but it is very necessary. May you and your co-laborers be strengthened for the task!"

"A SUBSCRIBER AND SUPPORTER.

"New York, September 23, 1914."

THE MAN OF SIN.—No. I.**His Identity and His Attitude Toward the Law of God**

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That system of religion whose head the Word of God denominates the "man of sin" has been thus named because of its nature, the work which it has espoused, the purpose to which it has committed itself. God names things according to what they are and what they do. We may thus expect to find in the Man of Sin a nature contrary to the nature of God, for He is the embodiment of righteousness. We may expect to find the system thus denominated carrying on a work contrary to his work; for His work is the gospel of the Kingdom, the mystery of godliness.

If we can find a system in active operation in this world which puts falsehood in the place of truth, iniquity in the place of righteousness, and a human sacrifice and a human saviour in the place of the divine sacrifice and the divine Saviour who expired on the cross and triumphed over death—if we can find the system which has done that, we have found the Man of Sin.

The Word of God warns the people of this world against the deceitful work of that "lawless one" whose manifestations in this world were to be synchronous with "the working of Satan with all power and signs and lying wonders." (2 Thess. 2: 9.) In the system represented by those activities is that "strong delusion," or "work of error," which God permits in order that those who "receive not the love of the truth" (verse 10) should reap the consequences of their choice and "believe a lie" that has in it the seeds of everlasting death. That system, the mystery of iniquity, it will be found, is planted in falsehood, and falsehoods hang heavy on all its branches.

The Man Christ Jesus, the great centre of the true system of salvation, stands forth as the "sinless One"—who did no sin, neither was guile found in His mouth." (2 Peter 2: 22.) And to His followers inspiration gives this faithful warning: "Putting away lying, speak every man truth with his neighbor." (Eph. 4: 25.) On this solid rock of principle stands the Word of God. It is filled with denunciations of falsehood, with warnings

against iniquity, with admonitions to speak the truth and to practise righteousness. "The lips of truth shall be established forever; but a lying tongue is but for a moment." "Lying lips are an abomination to Jehovah; but they that deal truly are His delight." (Prov. 12: 19, 22.) "A faithful witness will not lie; but a false witness uttereth lies." (Prov. 14: 5.) In answering the question as to who will dwell in God's holy hill, inspiration declares: "He that sweareth to his own hurt, and changeth not." (Ps. 15: 4.) "Sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." (Rev. 21: 8.)

In these scriptures—and the Bible is filled with many such—God makes men fully acquainted with His attitude toward falsehood and with the punishment which He will mete out to all those who indulge in it. If we find a religious system which teaches contrary to these scriptures, which teaches men to utter falsehood to escape the consequences of telling the truth, to lie either under oath or in common conversation, we may know that we have found a religious system opposed to God and His righteous rule; therefore a religious system which is seeking to undermine the righteous principles upon which the government of God rests.

God and all that He does and is, is righteous. That which is opposed to what He does and is and requires, is unrighteous, and all unrighteousness is sin. A system whose requirements or whose precepts counterwork the purposes and principles of God is a system of sin and may fittingly be denominated the Man of Sin. Is there such a system in this world?

Keeping in mind the Scriptures above quoted, which show God's attitude toward falsehood, let us read from the writings of St. Alfonso de Liguori, one of the most noted theological teachers of the Roman Catholic Church. He says, in his work on moral theology, edition of 1885:

"A confessor can affirm, even with an oath, that he knows nothing of a sin heard in confession, by secretly understanding, 'as a man,' but not as a minister of Christ. . . . And this, even though the other may ask whether he has heard as a minister of Christ. And if any one rashly demands of a confessor whether he has heard of such a sin in confession, the confessor

can reply, 'I have not heard it,' that is to say, as a man, or for the purpose of making it public. . . .

"A prisoner or witness illegally questioned by a judge can swear that he knows nothing about a crime of which in reality he does know; by secretly understanding that he knows nothing of a crime concerning which lawful inquiry may be made. . . . Likewise if a witness is not bound to testify for another reason, namely, if it is evident to him that the offense was without fault; or if he knows of the crime, but under secrecy, since no disgrace has preceded it. In the same way, if a crime has been wholly secret, a witness can say in the trial that the prisoner did not commit it; he is not in the least bound. And the prisoner can say the same, if his examination is not half completed, because the judge does not then interrogate him lawfully.

"A prisoner, when lawfully questioned, can deny a crime, even with an oath (at least without grievous sin), if as a result of his confession he is threatened with the punishment of death, or imprisonment, or perpetual exile, or the loss of all his property, or the galleys, and similar punishments, by secretly understanding that he has not committed any crime of such a degree that he is bound to confess. . . .

"A poor man who has hidden some goods in order to maintain himself can reply to the judge that he has nothing. . . .

"One who has promised marriage, but after that is not held to the promise, can deny the promise, that is to say, that he is held by that promise. . . . He who comes from a place falsely regarded as infected, can deny that he came from thence, that is to say, as a place of pestilence. . . .

"When one is asked by the judge whether he has spoken with the prisoner, he can deny it with an oath, understanding that he has not spoken with him for the purpose of co-operating in the crime. . . .

"A servant can deny, at the command of his master, that he is at home by replying, 'He is not here,' that is to say, he is not in this door or in this window, or so that he may be seen."

—*A Treatise of Equivocation, Liguori, London, 1851.*

Much more might be given to prove the warfare of that system against the principle of truth, against the Scriptures previously quoted in this article, against the command of God to put

away lying and to "speak truth every man with his neighbor." But this should suffice.

Where God commands the man who testifies even "to his own hurt, and changeth not," that system teaches men to prevaricate, to deceive, to bear false witness even under oath in order to escape the unpleasant consequences of telling the truth. In opposition to the direct command of God against bearing false witness, that organization elaborates an intricate system of fabrication to deceive men. In doing that it teaches men to transgress the law of God, and that is sin; for, says the Word, "Sin is the transgression of the law." The system which teaches and encourages that transgression is fittingly denominated "the man of sin."

The law of God prohibits the worshiping of images or bowing down to them. That system eliminates that command from its reproduction of the Decalogue in its catechisms, and peoples its costly edifices with multitudes of images before whom the people are taught to fall upon their knees and offer up their prayers. That worship of images is contrary to the law of God, and the system which teaches and encourages it is teaching and encouraging what God condemns and forbids. If the breaking of God's law is sin, the system which teaches it is a teacher of sin, the man of sin.

The law of God makes it incumbent upon children to honor their parents; but that system has made it incumbent upon children to accuse their parents. Says Dr. Giacinto Achilli, for many years a member of the Dominican order and professor of theology in the Catholic schools of Italy:

"The Inquisition declares that in the matter of offenses against religion, it is the positive and bounden duty of every one to become an accuser. Children may and ought to accuse their parents. . . . The punishment for non-observance of this duty is excommunication, which excludes the party subject to it from the benefit of all sacraments, and shuts him out from the Kingdom of Heaven."—Dealings with the Inquisition, pages 84, 85.

The law of God reads: "Thou shalt not kill." The system whose course we are considering has poured out the blood of millions of God's children on the earth, as Cain poured out the blood of his brother Abel. Not only has it done this, but it

claims the right to continue the operation. Says St. Thomas Aquinas, the greatest theologian of the Roman Catholic Church:

"If coiners and other malefactors are justly put to death by the secular authority, much more may heretics not only be excommunicated, but even justly put to death."—St. Thomas, 2d, 9: xi, Art. 3.

Here is the commission given to the king of Poland by Pope Martin V.:

"Know that the interests of the Holy See, and those of your crown, make it *a duty to exterminate the Hussites*. . . . While there still is time, then, turn your forces against Bohemia; burn, massacre, make deserts everywhere, for nothing could be more agreeable to God, or more useful to the cause of kings, than the *extermination of the Hussites*."—Cormenin, vol. II, pages 116, 117.

"It is indeed better," says St. Augustine, "that men should be taught to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—Church History, Schaff, vol. II, sec. 27.

"A heretic merits the pains of fire. By the Gospel, the canons, civil law, and custom, heretics must be burned."—Pope Marcellus' Decrees, Corpus Juris Canonici, part 2, chap. 18.

"All persons may attack any rebels to the Church, and despoil them of their wealth, and slay them, and burn their houses and cities."—Decretals of Gregory IX, Book 5, Title 7.

Realizing the high source of these utterances, it is not difficult to understand the activities of Roman mobs in different parts of the country during recent months where anti-Roman lecturers have been advertised to speak. They have been carrying out the principles above set forth and obeying the commands therein contained.

And of that Seventh Commandment, whose strict observance means so much to mankind, to nations and to the Kingdom of God, what of Rome's attitude toward that? We might dismiss the subject, perhaps, by simply calling attention to the moral conditions in lands where Romanism has held undisputed sway

for centuries. The conditions in those countries speak words of accusation against that system which we do not need to repeat. Instance the report of the Philippine Commission (presided over by Judge Taft) which investigated the moral conditions in the Philippines. The revelations of that report (Senate Document No. 190) leave no need for further statement. Instance also the lamentation of a South American bishop over the moral conditions among his clergy. See "*Missionary Review of the World*," November 1907, article "*South America as a Mission Field*," by Rev. Francis E. Clark, D.D., President of the *Christian Endeavor Society*.

"Thou shalt not covet," says the Decalogue—that verbal mirror of God's will and purpose. But the confiscation of the goods of "heretics" by the Catholic Church, the turning of wealthy women into penniless nuns that their wealth might enrich the Church—these things prove that that command is as poorly observed as the other.

Here is a marvelous system, opposed to all these major declarations of the divine will, a system setting at defiance the purpose of God in His definite commands. If it be not the "man of sin," what will the "man of sin" do when he shall come? The specifications are complete. Will another come who will also fulfil them? If so, is there then to be more than one "man of sin"? The Bible gives no warrant for such a supposition. The system which fulfils the specifications is the "man of sin," and that system has been found and cannot hide its identity.

MELCAR S. WEILSSOHN.

It was the late Lord Acton, a Romanist, who said: "The Irish Roman Catholics detest the Protestants. They will be under the influence of priests, who think that every Protestant deserves the death of a dog, and are restrained from inflicting it by a wise consideration of consequences, not by conscience. It is not safe to commit a Protestant minority to such keeping. They will try to boycott them in detail, to take away their institutions, to injure their education, in appointments, socially, etc. This peril ought to be provided against. No provision is made by the Liberals, because they deny its danger.—*The Vanguard*, London, July, 1914.

LETTER TO CARDINAL GIBBONS

XXXII.

My dear Cardinal:

In our last we said that Pius X., "as pope, throughout his pontificate, was destitute of the gifts of the Holy Spirit claimed for him by the Church," and we promised to take up that subject in the present letter, as a fresh demonstration of the "falsity and error of the papal claims."

We believe that, if at any time the Holy Spirit could have had any action in the management of the Church, the pontificate of Pius X. would show it. His election, it is true, was a compromise, a sort of experiment on the part of the cardinals, but, nevertheless, we know of no pope of modern times who has occupied the papal chair with a more implicit faith in his own dignity than the simple-minded Pius.

When he heard his name pronounced as the chosen pope, he would have considered it a sin against the Holy Spirit to resist the call. I believe that he truly expressed his faith, when, being asked whether he was willing to accept, he answered, "Of course I am. It is not I who have chosen, but God who has chosen me, so how could I resist?" So, let us admit that Pius X., when he ascended the papal throne, was a man of faith and that he took possession of his office in all purity of heart and mind. He even took it upon himself as his task "to restore all things in Christ," a fact which implies that he knew the condition of affairs in the Church was not at all what it ought to be, and that the mission for which he believed he was chosen was to set right that which was wrong. It seems as though a man better disposed for his work would be hard to find; so, if the Holy Spirit had any design to work out in the Church, or any part in the papacy, here was an opportunity for His influence to be felt in the person of the pontiff, without let or hindrance.

Every one knows that Pius was the antithesis of his predecessor. Leo was a politician, a man of the world, who could not lead the Church in the footsteps of the Master, whose vicar he claimed to be. But Pius intended to lay aside worldly methods and employ spiritual means. In a word, Pius was going to show that all his predecessors were mistaken. They could not, there-

fore, have been controlled by the Holy Spirit. Of course, he did not go so far as to declare this, but his attitude as the "restorer of all things in Christ" implied it. He, at last, was going to give the divine inspiration full sway.

His first attempts at reform were instituted in his own household. He planned out economies in the management of his court amounting to about two million liras, but this produced such an uproar among the prelates and the Swiss Guard that he was obliged to give up the plan. Pius' own secretary had condemned Leo and Rampolla for their luxurious extravagance, yet he was the first to persuade the new pope that any drastic measure adopted for the reform of the corrupt papal court would only produce a contrary effect to that desired.

Now, was Pius X. moved by the Holy Spirit to take such a step, or was he not? If he was inspired to correct the faults of his predecessors, why did he give it up?

The officers of the Swiss Guard were deposed and excommunicated, because they admitted ladies of the aristocracy to the Vatican to accompany them at banquets and revels. The same were later reinstated in their office, with the advice that they be "more prudent in the future." Only last year, however, another scandal transpired, which clearly shows that His Holiness did not succeed in restoring all things in Christ inside of the Vatican.

He then undertook another task, abandoned long since by his two predecessors, Pius IX. and Leo XIII. This was the reform of the religious orders. If this was the inspiration of the Holy Spirit, it certainly did not come to the pope, but to Cardinal Vives, and that several years before he became cardinal. No one that I know of is better acquainted with this plan of reform than I am, and I refer to it merely for the sake of proving that popes do not always receive their guiding light direct from above.

Whatever may be said to the contrary, I assure you, because I know it, that Cardinal Vives aspired to the papacy and more than once dreamed that he was going to restore the Church to medieval splendor and power. He managed by his own efforts to get to Rome and become acquainted with the curia. When he had accomplished this he began to develop his plan. By acting the part of a traitor to his country and government, he

pushed his way to the Vatican. Leo and Rampolla never had a more faithful spy, nor one who would more willingly discover to them the most secret (imaginary) plans of the Jesuits and other orders. Vives' brother was the superior general of his order in Spain, and by his arbitrary policy became most unpopular. His downfall was decreed and the conspirators were gradually succeeding in their purpose of approaching the Vatican. Only the sagacity of the future cardinal was capable of thwarting their efforts.

After consultation, the two brothers feigned to be at enmity with each other. Vives began to write letters from Rome to his brother's enemies, asking them to send him all the information they could against him. I once saw a letter of his in which he said, "If my brother should die in his office, I have no doubt he would go straight to Hell; so it is not hate, but true love and charity that moves me to do all in my power to have him removed. But you [his brother's accusers], must be prudent and patient if things do not move as fast as we wish," etc. On the other hand, his brother in Spain began issuing threats against every one who had any correspondence with Vives. He also forbade the superiors of convents of his order to receive Vives, in case he should come to Spain. It would have been hard for any one to believe that the two brothers had a perfect understanding between themselves. Yet this was the only way they could be sure that no letter of complaint could penetrate to the Vatican.

At last a brilliant *coup* was made which confirmed the deluded conspirators in their belief in the sincerity of the future cardinal and, at the same time, opened the door of the Vatican to his influence. Also, though appearing to defeat his brother, it secretly aimed at greater advancement for him.

According to an ancient privilege conceded to the crown, the superior general of this order in Spain was not subject to the Roman curia, but quite independent of it. Vives now made his brother surrender this authority to Rome, secretly obtaining for it the consent of the crown. This was a great triumph for Rome, as well as for the two brothers, and they were acclaimed as the most unselfish and submissive servants of the Church. The pope congratulated them and blessed them, while the ignorant monks

in Spain believed that they had won their cause through the future cardinal, who, denying the ties of flesh and blood for justice's sake, had lowered his own brother from the rank of an independent commissary-general to that of a provincial, subject to the general at Rome. Vives, or Calazans, as he was then called, became the great man of the time, and, soon after, he was made cardinal. There are many interesting incidents connected with this matter, well known to me, which would fill a volume.

Having succeeded in being raised to the cardinalate, Vives had not a doubt but that his dreams would come true. He revealed his plan, or part of it, to the pope. His idea was to gather all the monastic orders into only four groups. The Franciscan Order, with all its hundred or more of reforms, would, according to his plan, come under the jurisdiction of one general, and the same was proposed for the subjection of the other religious orders and their ramifications to a centralized government. Of course, he did not disclose the fact that, in his plan, the great general of the Franciscan Orders was to be his brother.

For several reasons, Vives did not succeed in accomplishing his purpose during Leo's reign, but he at least obtained the nomination of his almost half-witted sister for the office of superior-general of the order of "Adoratrices" and the establishment of her residence in Rome. His brother was also made consultor of the Holy Office. So the two brothers and their sister were to become the sole controllers of the great forces of the monastic and religious orders.

When Pius came to the throne of St. Peter, he took Cardinal Vives as his spiritual director, and consequently proceeded to carry out his plan for reforming the monastic orders, so as to get rid of the many divisions and subdivisions. The measures instituted to this end were characterized by the utmost severity. Every opponent was unmercifully punished. Espionage was resorted to. Confidants of the pope and cardinal were made superiors of convents and were provided with blanks of excommunications, suspensions, withdrawal from the order, or other penalties, signed by the pope, and which the superior could fill out at will with the names of those who were insubordinate. The different orders of Franciscans were, in fact, put under one

general; but, in spite of such severity, in a few months the opposition became so strong that the pope, for fear of a schism, divided them into two branches. Later he was obliged to yield still further, and we may say that, to-day, there is greater disunion and discontent in the convents than there was before the so-called reform.

Pius tried also to reform Church music. The best female operatic talent was being engaged and the music in Catholic churches everywhere was becoming scandalously profane. But even in this the pope failed. The churches resisted, and special concessions had to be made which practically annulled his former decree.

Pius' campaign against Modernism was conducted with such tactlessness and partiality that, instead of deepening spirituality in the Church, he succeeded only in making many hypocrites and unbelievers at heart. The present pope was sent to Bologna only as a pretext for removing him from Rome because he was "tainted" with Modernism, and Cardinal Rampolla was openly regarded in the Vatican as the arch-Modernist.

We need scarcely mention the diplomatic failures which characterize the past pontificate, such as the break with France, Portugal and Spain, as these are well-known facts upon which public opinion has already passed judgment.

Now, Cardinal, in view of such mistakes, will you tell me if there is anything in the acts of Pope Pius X. which reveals any extraordinary powers? He purposed to do better than his predecessor; did he succeed? On the contrary! No one thinks of Leo XIII. as anything but a diplomat. He showed his ability and skill in dealing with many difficult problems. But Pius, far from displaying any superior inspiration, has manifested that many times he was destitute even of common sense.

We know that there are many who try to shift the blame upon others, and several cardinals have been mentioned as being responsible for the mistakes which have marked Pius' reign; but this only proves the truth of our contention that the papal claims are false.

Is the pope free, or is he not? Pius has been held to be infallible in everything pertaining to faith and morals, and we have seen that he is even extolled as a saint. He could not have been

infallible, nor a saint, without knowing that his subordinates were mistaken. Then, why did he take their advice? If he was a free agent and knew this, and yet yielded, he is responsible. If he was not free, he was neither infallible nor the true head of the Church; he was nothing of that which Roman theology claims for its popes. The world should be given a clearer understanding of this obscure subject, and I know of no man who has a better opportunity than you to throw light upon it. This is very important, as it would help us to clear the name of Pius of any blame with regard to certain events which very few have taken any special note of, but which may in the future be considered as detrimental to his reputation as pope.

For instance, we know that Cardinal Vives, whom the pope loved so dearly, died mysteriously. He was reported as being insane, as having a maniacal craving for the papacy, or imagining that he was actually pope, and after a little while this report was followed by the announcement that he had undergone a successful operation for appendicitis, and finally that he had died in a monastery. All this sounds very strange, especially to one well acquainted with the chief actors in the drama.

Was Vives really insane, or only madly presumptuous? And how may the operation for appendicitis be considered truly "successful," except in the sense that it was the means of effectually getting him out of the way of his opponents?

You do not know, Cardinal, that I once had occasion to do all in my power to save the life of this very man, when he first began dreaming, or having "revelations," that he was going to be pope. There was one of the monks, with whom I was associated, who had a "revelation" also, but his revelation was that the future Cardinal was going to become the destroyer of the order, and all the arguments that I could think of were powerless to persuade him that it was not his duty to kill Vives so as to save the order. And Vives escaped alive by what seemed to be a mere chance. After this he was obliged to take his own cook along with him whenever he visited the convents in Spain. I can give you all the proofs you desire in confirmation of what I say.

It occurs to me to ask, Who knows if the same "familiar spirit" took possession, later, of some one in Rome, and per-

suaded him that Cardinal Vives was going to be the ruin of the Church, and, therefore, it was a duty to put him out of the way? We cannot tell, but so many strange things take place in this world, and particularly in the Vatican, that I should not greatly wonder if this were the case. Your own papers here, when it was reported that Vives was insane, made the remark that this accounted for the anomalies which had been observed at the Vatican. Probably they meant to imply that the pope had been managed by a crazy cardinal.

As you know, Vives died on September 7, 1913. Now, the great power at the Vatican was Cardinal Oreglia. He was the head of the "intransigent," or conservative, party, and was a mortal enemy of Rampolla and his faction. The death of Cardinal Vives was a great blow to Oreglia. Vives was his candidate to succeed Pius X. His election appeared to be so certain that some of the friends of the cardinal used to speak of it without reserve. Just three months later, December 6, 1913, Cardinal Oreglia, also died very suddenly. Then it was whispered, for the first time, that Vives as well as Oreglia were the victims of Cardinal Rampolla, or at least of his friends, in order to make way for him to succeed Pius X. But, ten days after, Rampolla himself died, without any warning, and this case was so suspicious that it excited much comment. Suspicion on this occasion could only fall upon the Conservatives and opponents of Rampolla.

And, when we consider it, even the death of Pius X. is suspicious. Did he really die of grief over the war, as all reports would have us believe? Whatever may have been the immediate cause of his death, Pius X., as has already been remarked by many, is a "pathetic figure," whose good intentions resulted only in failure.

As this letter is growing too long already for the limits we have assigned it, we shall say nothing here about the last papal election, or the disappointment of Merry del Val. By this time he must realize that, as a diplomat, he, too, is a great failure. He might have arranged everything according to his wishes, but there was some one else who knew how to plan better, so the papacy slipped out of his grasp and was given to Cardinal de la Chiesa. It was fortunate also for de la Chiesa that the death of

the Black Pope should have been so nearly simultaneous with that of the White Pope, for so another obstacle was removed from his path.

I have no doubt, Cardinal, that you will pretend to hold up your hands in holy horror at what my words suggest. Perhaps, also, many deluded Protestants may think that such things are an impossibility even in Rome, in our day and generation.

But you know, and I know, Cardinal, that even if these things be not so, there is nothing in the Roman "system" to-day, any more than there has been in the past, to *prevent* their being so.

I do not wish to accuse any man, but the alternate downfall of the leaders of the two great parties at Rome indicates all too clearly that the Vatican is as much a battle-ground of warring factions to-day, as it was in the Middle Ages.

Can the papacy, therefore, justly claim to be guided and governed by the Spirit of God?

MANUEL FERRANDO.

CIVIL AND RELIGIOUS LIBERTY

Historians agree than Methodism has done great things for the American people, who, in turn, must do great things for the world. To resist the wrong and to defend the right ought to be with them a consuming passion. Any interference with the God-given rights of the people of this country, or of any other country, should call for the sounding of a note, clear and distinct.

Such an interference took place on Easter Sunday, 1908. Previous to that year the Tridentine Decrees in reference to marriage were not enforced "in many countries," for the simple reason—as stated by a distinguished Jesuit—⁽¹⁾ that the Roman Church "did not find it possible, however, to insist on the rigor of this legislation in all countries, owing to strong Protestant opposition." The enforcement of the Ne Temere Decree by Pope Pius X.—which "makes no exception in favor of mixed

(1) See article, "Mixed Marriage," in "The Catholic Encyclopedia," vol. IX, page 689, written by Professor William H. W. Fanning, professor of Church History and Canon Law, St. Louis University, St. Louis, Mo. Robert Appleton Company, New York; 1910.

marriages"—has produced inexpressible misery in thousands of cases where marriage between Protestants and Roman Catholics had been celebrated by Protestant clergymen, and where the contracting parties had been living together for years in harmony, until the life of the Roman Catholics in such a contract was made wretched by the assertion of the priests that these Protestant marriages were only a license for sin. Protestant Christendom stands aghast with holy indignation at the exquisite cruelty perpetrated by the Roman Church in the twentieth century upon a young woman, a member of the Irish Presbyterian Church, who was deprived of her Roman Catholic husband and robbed of her children because she would not consent, years after the marriage by her Presbyterian pastor, to be remarried by a Roman Catholic priest, which act she conscientiously believed would be an acknowledgment that her married life had been a life of adultery.

This legislation of the Roman pontiff is authoritatively stated as follows: "The latest legislation affecting mixed marriages is that of the decree *Ne temere*, which went into effect April 18, 1908. By this decree all marriages everywhere in the Latin Church between (Roman) Catholics and non-(Roman) Catholics are invalid unless they take place in the presence of an accredited priest and two witnesses, and this even in countries where the Tridentine law was not binding." Germany positively refused to accept this decree. The writer in "*The Catholic Encyclopedia*" (2) in the following sentence furnishes an illustration of the accommodating spirit of the pope when he was confronted by a will stronger than his own: "By a later decree, *Provida* the Holy See exempted Germany from the new legislation."

We believe that every nation should resist this *intolerable* law. We also believe that the Christian press of the world should express itself concerning this *bold legislation* of the pope—a legislation which, according to one of the greatest of living Roman Catholic authorities, "makes no exception in favor of mixed marriages" (3). To make this decree in the American Republic

(2) Vol. IX, page 699.

(3) See article, "Moral and Canonical Aspect of Marriage," by the Rev. Dr. Joseph Selinger in "*The Catholic Encyclopedia*," vol. IX, page 701.

completely null and void should be the purpose of every intelligent citizen.

Very soon after our last conference, in prominent papers on both sides of the Atlantic, appeared the statement that public worship for Protestants in Peru had become an accomplished fact. This committee—whose aim has been to report with correctness what has occurred—wrote the State Department at Washington, and under date of November 20, 1913, came the following reply:

"The Department has received your communication of October 31, 1913, requesting the particulars concerning the action of the Chamber of Deputies of Peru in reference to the passing of the Religious Toleration Act in October, 1913.

"Under date of October 6, 1913, the Department received a despatch from the Vice-Consul at Callao, Peru, reporting that on October 3, 1913, the Peruvian Chamber of Deputies concurred with the Upper Chamber in voting, almost unanimously, for the suppression of the last clause of Article 4 of the Constitution, and thereby for religious liberty to all people in that Republic.

"It appears that the bill will now be held over until the next Congress, and in case it should receive a similar affirmative vote it will then go to the President for signature.

"Article 4 of the Peruvian Constitution reads as follows:

"'Art. 4.—La Nación profesa la religión Católica, Apostólica y Romana, y el Estado la protege y no permite el ejercicio de ninguna otra.' (The nation professes the Apostolic Roman Catholic religion, and the State protects it and does not permit the exercise of any other.)

"In the proposed amended form, the article would read:

"'Art. 4.—La Nación profesa la religión Católica, Apostólica y Romana, y el Estado la protege.' (The nation professes the Apostolic Roman Catholic religion, and the State protects it.)"

December 4, 1913, to a second communication the Department of State at Washington wrote as follows: "In reply to your letter of the 27th ultimo the Department desires to say that the overwhelming majority in both houses of the Peruvian Congress received by the bill to amend the Peruvian Constitution, with a view to granting religious liberty, would seem to justify the belief that the bill will become a law in due course in another year."

A struggle for the betterment of Peru, Ecuador and Bolivia commenced in this city. With Christian missionaries and all true statesmen we are convinced that there is occasion for rejoicing at what, under the Divine blessing, has been accomplished for liberty in these South American republics. We know that a

battle for God and righteousness, carried on in the spirit of "No Surrender," always wins, and in the light of this knowledge we believe that just as sure as Jehovah swept away the barriers that for centuries kept public Protestant worship out of Rome, so sure will He also sweep away the barriers that keep public Protestant worship out of Peru.

The awful situation in Europe constrains every thoughtful person to ask the question, Have the nations forgotten the utterance of the Prince of Peace: "And ye shall know the truth, and the truth shall make you free," and "Blessed are the peacemakers"? America must ever be the advocate of peace. Our joy is great that on August 5, 1914—just the day before the White House was darkened by a terrible sorrow, the death of Mrs. Wilson—our Chief Executive, President Wilson, endeared himself to the lovers of peace throughout the world by sending the following message to the emperors of Germany, Austria-Hungary and Russia, to the king of England and to the president of France:

"As official head of one of the powers signatory to The Hague Convention, I feel it to be my privilege and my duty, under Article III of that convention, to say to you in a spirit of most earnest friendship that I should welcome an opportunity to act in the interest of European peace, either now or at any other time that might be thought more suitable, as an occasion to serve you and all concerned in a way that would afford me lasting cause for gratitude and happiness."

We rejoice that our country is the friend of measures that tend for the world's progress. In all lands her influence must be felt in behalf of peace and liberty. She must remember that Christ came to establish "peace on earth" and "to proclaim liberty to the captives." She must see to it that in the worship of God the fullest possible freedom is secured to Jew, Romanist and Protestant, and she must exercise the most untiring vigilance concerning the movements of every religio-political organization.

Never before in the world's history was there such a necessity as there is to-day that the Christian Church, as she surveys the countless wrongs that need redress, should heroically bestir herself for their removal. To be qualified for this work, she must be genuinely imbued with the spirit of Him "who went

about doing good," and of whom even His enemies confessed: "Never man spake like this man." If the European nations professing Christian civilization, their rulers and their statesmen, believed, "God has made of one blood all nations of men to dwell on all the face of the earth," and rejoiced in the truth, "Love is the fulfilling of the law," these nations, rulers and statesmen, instead of deluging Europe with blood, would have referred every international difficulty requiring adjustment to The Hague Peace Tribunal. We know that "every battle of the warrior is with confused noise, and garments rolled in blood." We are convinced that God's rich blessing will abundantly rest on every European statesman who toiled with unmistakable sincerity to prevent this unspeakable calamity.

We honor the nation that honors itself, no matter what the cost may be, in showing to the world that law is just as binding upon a nation as upon an individual, and that "the greatest" are "not exempted from her power." We believe that one of the noblest utterances of the year 1914 (⁴), "*However we are treated, and however others act, let us act rightly*"—an utterance worthy to be framed and hung up in the hall of the Supreme Court of every empire, kingdom and republic—ought to express the purpose of every nation. We sorrow with a sorrow which cannot express in words with the mothers, widows and children in all the European countries who are in deepest grief because their sons, husbands and fathers have fallen in battle. We "declare that dear to us as peace is, the principles of truth and honor are yet more dear." We emphasize the utterance of former President Roosevelt, who, in his address in 1910 before the University of Berlin, on "The World Movement," declared that "unjust war is to be abhorred." We affirm that the crowned heads of Europe who are most responsible for this international crime, owe an apology to the human race. We call the prayerful attention of the Christian people of America to the decidedly

(4) Sir Edward Carson's advice to the Ulster Volunteers after the beginning of the European war, when Mr. Asquith shocked "public opinion" to such an extent that it called forth an editorial in the London "Saturday Review," of September 19, 1914, expressing itself thus: "No amount of special pleading can alter the Prime Minister's definite statement on the postponement of the second reading of the Home Rule Amending bill."

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critical state which will soon exist among the missionaries of the world on account of the war in Europe. If all the Christian Churches of America were hungering for the liberty in reference to which an apostle of the Son of God gave the command, "Stand fast," what a tremendous power there would be in the protest of these Churches against the wicked slaughter of humanity in Europe and the many forms of wrong-doing in this country. For mighty power, the "power from on high," the power that "belongeth unto God," to rest on every Christian Church in this highly favored land, we pray; and against this wrong-doing at home—against this terrific sacrifice of human lives in Europe, we utter a *most emphatic protest*.

JOHN LEE, Chairman;
ALMER PENNEWELL, Secretary.

THE DESTRUCTION OF PROTESTANTISM AND ITS MISSION WORK DELIBER- ATELY PLANNED BY ROMAN CATHOLICS*

BY CLAUDE E. HOLMES.

About three and one-half years before Luther nailed his famous theses upon the castle church door at Wittenberg, a Roman Catholic council was convened. At this gathering of ecclesiastics it was declared by a delegate that at last a visible and universal Church had arrived in fact. With great eclat it was proclaimed that there was not a dissenting voice in the whole world. Catholicism reigned supreme!

But what a price was paid for this Catholic unity! The blood of millions of martyrs cried out against its so-called Christian warfare. For years bulls of excommunication had resounded throughout Europe; army after army had been sent out to hunt to death the peaceful and honest dwellers of the Piedmont valleys who dared dissent from Rome's teachings.

But pride cometh before destruction and a haughty spirit before a fall. In less than one hundred years from the time the

*A talk given before the American Federation of Patriotic Societies, Pythian Temple, Washington, D. C., April 25, 1914.

priest haughtily exalted his Church the world was resounding with the shouts of over 150,000,000 Protestants; and they were Protestants, too! To-day we see not only individuals repudiating Romanism, but whole nations.

With the birth of Protestantism in the days of the Reformation, there came into being a movement that has ever been a thorn in the flesh of the papal giant. True Protestantism is aggressive. It stands for Bible principles of religion; for free press, free speech and free schools. It proclaims freedom for everything that is good and true.

The missionary operations of Protestantism are found in nearly every habitable spot on the globe. Extending largely from the United States and England, its ramifications pierce every nation. Speaking of Protestant missions, the magazine "Catholic Missions" (January, 1909) says:

"Let us not delude ourselves with the idea that Protestant missions are a mere sham. With their enormous outlay, they are obtaining remarkable results, and, above all, they *are raising a powerful obstacle* to the planting of the true Christian faith. There are nations that would to-day be far on the road toward Catholicism were it not that when our missionaries arrived they found that Protestantism had already, there as everywhere, done its work of dividing the minds of the people, and leading them toward incredulity and indifferentism."

Rome claims the world as hers. So every step taken by Protestants finds strong opposition in the courts of the Vatican. The magnificent structure that has been raised by militant Protestantism is the object of Rome's fiercest attack.

America is founded upon Protestant principles of government—the equality of men and the complete separation of Church and State. The pope on the Tiber and the whole system under his jurisdiction is monarchical in the extreme. The extirpation of Protestantism, which is one of the leading forces in this country, will mean the end of republican principles in this fair land and will have a tremendous influence upon other nations.

Proofs from Catholic sources prove beyond doubt that one of the chief purposes of Romanism is to accomplish the down-

fall and destruction of Protestantism and Protestant effort throughout the world.

Rome's formal plan to secure control of America was launched in the United States in 1906. It is known as the Catholic Missionary Union, with headquarters at the Apostolic Mission House, in Brookland, D. C.

In 1909 there was held in this place the third conference of this Catholic organization, whose avowed intention is to make America "dominantly Catholic." It has the blessing of the pope in this undertaking, which is the greatest incentive to work that Catholics can obtain.

By making our country "dominantly Catholic" it is hoped to strike a deathblow to Protestantism and its missionary activity all over the world. Such a deep-laid design should awaken to action every Protestant. Protestantism's very life is at stake in its missions. Yet many to-day, who ought to know better, are suavely crying that the Catholicism of the present is not the Catholicism that thundered its anathemas against the Protestants of the sixteenth century.

In the report of the conference just referred to, under the heading, "Principles and Vital Facts," we read the following:

"The following papers are from the pens of experts in their various departments of work, and they contain the ripened thought as well as the experience of priests who are actually engaged in missionary labor. Because they deal with every phase of church activity, they possess a value all their own, and because they discuss the problems in a candid as well as a critical spirit they will commend themselves to the thinking churchmen of the country."

In the address of Rev. F. C. Kelley, president of the Catholic Church Extension Society, he recites the following significant illustration:

"I once read of a young cadet called before a military board for examination. 'If you commanded an army in the enemy's country, and ran completely out of provisions, what would you do?' asked the old general. Promptly the answer came back, 'I would take them from the enemy, sir.' One of the many good things this apostolate has given us is the habit of taking things from the enemy [Protestantism]. Up to date we have been tak-

ing men. There is no reason why we should not take ammunition as well."—The Missionary, June, 1909, page 72.

The statement next made by this Catholic priest ought to stir Protestants to their danger:

"Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called reformers of the fifteenth century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. . . . Protestantism, then, really may be said to stand or fall on American effort."

"It certainly would seem to me that no further proof now is needed of the supreme importance of the American field to ourselves."—Ib.

But they have spoken even more clearly, if possible, than the foregoing quotation indicates. It ought to be published along with "Father" Kelley's plan. The "Missionary," which is the organ of the Catholic Apostolic Mission House, in its May, 1910, issue, gives an extract from a letter written by a Catholic which has the approval and praise of the editor, the late "Father" Doyle. This citation confirms our strongest apprehensions concerning Rome's purpose and propaganda in this country. Here it is:

"It seems to me that the main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep Protestantism alive. . . . So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing, but they do interfere with and retard the work of our missionaries, and they sow the seeds of discord, strife and irreligion in Catholic countries. *If we put an end to effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith.* . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century the sects will be a study for the historian and antiquarian along with Arianism."

Catholics vehemently protest against the indictment that they are in politics. Note carefully the admission made by "Father" Blessing, of Rhode Island, at this same conference:

"Many non-Catholics fear us as a political organization and are afraid that the Catholic Church will dominate and rule. *We are working quietly, seriously, and, I may say, effectively.*" —The Missionary, June, 1909, page 69.

How is Catholicism going to destroy Protestantism? Can she do it without Protestant help? Popery does not to-day have the power to hunt men with armies as in the Dark Ages, though she may some time in the future.

She is winning to-day by her cunning in smothering Protestant faith and zeal. Some are quieted with Rome's smooth and plausible interpretation of her past; others are made drunk with the wine of her false doctrines; the fearful are frightened into submission. Those who are aggressive to the last degree will be boycotted or clubbed to death, if her plans can be carried out.

All that is necessary to do to insure Rome's complete success in this country is to do nothing. To meet in a hall and talk amounts to little. Rome must be met and conquered on every line of attack. The people must be educated; definite, forceful protests must be made against all inroads upon civil affairs.

No foreign religious power is going to capture America at one stroke. It must be accomplished by steady, insidious inroads upon our liberties.

Rome never changes. She stands before the world to-day the same unrelenting, dogmatic, persecuting power that she was in the Dark Ages. She fights with every weapon, carnal and spiritual, everything and anything that crosses her path. No design is too dark or too diabolical for her to espouse.

My counsel is: Stand on the true principles of our American institutions, and fight for them to the last.

June 30, 1914.

I am a life subscriber to this, in many respects, the best magazine in existence. I wish I could send you a million to aid you in your wonderful work. The C. C. is the best publication on the evils of popery.—J. McC., Sioux City, Ia.

ROMISH CLERICS EXULTANT

Counting that Home Rule is as good as law, the Papists are dropping the pretense they have gone to such pains to make, but miserably failed in. They hate everything British, and would crush every Protestant effort immediately had they the power. Let us give a few instances to prove this. We could fill this entire issue of "The Vanguard" with similar evidences.

Father Sheppard, "Liverpool Express," 10th November, 1913.—They had heard much of late of the intolerance and arrogance of the Church of Rome. Well, the charge in a sense was absolutely true. The Church was intolerant and arrogant, and in that she was but following in the footsteps of her Divine Founder, who, though meek and humble of heart, was the most intolerant person who ever trod this earth.

Father Phelan, "Western News."—We would rack and quarter Protestantism, torture it with pincers and hang it up for the crows to build nests of, we would like to pierce it with red-hot irons, fill it with molten lead and plunge it into hell fire a hundred fathoms deep.

Mr. John Redmond, M.P., at Gorey.—Thank God, they had lived to see the day when John Bull had been taken by the throat by an army of men in South Africa, who were giving him the greatest whaling he ever got. That Government might strengthen their arms and help these men to carry on the war until they danced on the chest of John Bull.

Rev. Father Hayes, at Youghal.—We would, if we could, pelt them (the English) not only with dynamite, but with the lightnings of heaven and the fires of hell, till every British bulldog, whelp and cur would be pulverized and made top-dressing for the soil.

Major McBride, in Belfast.—Personally, he laid claim to no gifts of oratorical eloquence. The rhetoric he would like to hear was the crack of the rifle and the rattle of the machine gun when directed against the power of England.

Mr. Arthur O'Connor, M.P., in "Irish World."—In what-

ever war Great Britain may be involved, whatever Power she may have to struggle with, that Power can count upon 100,000 arms to fight under her flag against Great Britain.

Mr. C. J. Nolan, M.P., "Irish Times."—He looked forward with pleasure to the day when the Union Jack would be dragged in the mud (cheers) and when the sons of Erin would march to freedom, victorious and triumphant, under their own green banner.

Out of 143 members of County Councils in the Province of Connaught only one is a Protestant, though the Protestant population is 23,000.

In Munster, similarly, there are but two Protestants on the County Councils though the Protestant population is 60,715.—The Vanguard.

London, July, 1914.

LITERATURE

"Father Ralph." By Gerald O'Donovan. Price \$1.40. "The Catholic," a Protestant magazine, published in Dublin, Ireland, gives the following editorial note on "Father Ralph":

"The 'Record of Christian Work' made inquiries some time ago for a copy of the novel, 'Father Ralph,' by Gerald O'Donovan, but could in no way succeed in laying hands on one. This book is a striking picture by a Roman Catholic of the pass to which Ultramontanism has brought the present-day Irish people. It was published by Macmillans in London and favorably reviewed in both English and American papers of standing, but, according to the Rev. Dr. van Allen in the 'Living Church,' has been withdrawn from circulation because of pressure from Roman Catholic societies. A similar book, written by an Irish Catholic, and entitled 'Hyacinthe,' is announced. It deals with convent methods of labor exploitation and price-cutting based on subsidies. A second book by Mr. O'Donovan, dealing with the Roman Church and mixed marriages, has also apparently been boycotted by the publishing trade in the United States."

It is true that "Father Ralph" could not be obtained in this country for many months. We are glad to be able to offer it now to our readers. It is a most interesting story and should have wide circulation. It would make a useful Christmas gift.

"Center-shots at Rome." By George P. Rutledge. Price, \$1.

"Every book should have a real reason for existence. That this book has will be evident to all who know the sincerity and altruism of

the author and his fearless championship of the cause of religious liberty and truth. There can never be too many books written to warn the people against and expose the machinations of the Jesuit junta.

"It is doubtful if any modern writer has so successfully employed the shafts of wit and logic and keen research in exposing this medieval politico-religious body to the limelight of public judgment.

"It is the author's earnest wish that the reading of this volume may inspire pastors and religious leaders everywhere to follow his example in turning the searchlight of truth upon this gigantic religious predatory syndicate."

"Rome," in Scripture and in History. This is a new pamphlet, from the pen of Mr. F. C. Jennings, just published. The price is ten cents. Mr. Jennings is well known as an able writer and lecturer on Scriptural subjects. Our readers will find this pamphlet both interesting and instructive.

Several articles have been republished from the pages of THE CONVERTED CATHOLIC, in pamphlet form, in response to many requests. They should have wide distribution. We have no means of sending them abroad save through the agency of our readers. Your lively interest and generous help in this distribution will give us courage to publish other useful pamphlets in the future.

The first of these pamphlets is from the able pen of the editor of THE CONVERTED CATHOLIC, Bishop Manuel Ferrando, D.D., entitled, "Why Must We Fight the Roman Church?" It is an address delivered by Bishop Ferrando last Winter to an audience which crowded a large theatre in Newark, N. J. It has been widely commended. "The Guardian of Liberty" speaks of it as "an admirable address." It has already had a large sale, but we want a larger sale for it. The price is only five cents a copy; fifty cents a dozen or \$4 a hundred.

Another is the pamphlet by the Rev. Dr. Collins, "The President and the Pan-American Thanksgiving Mass." This pamphlet should be widely distributed now when we are passing another Thanksgiving anniversary. It should be sold in quantities. Five cents a copy; fifty cents a dozen; \$4 a hundred.

"Nathan and the Pope" is another most interesting pamphlet, which every American should read, since Romanists have boycotted our Panama Exposition because Mr. Nathan is Italy's accredited representative to the exposition. If you want to know what an honored Mayor of Rome thinks of Romanism, and what a pope thinks of Italian independence, read this pamphlet. Price 10 cents a copy; \$1 a dozen.

"The Roman Catholic Mass and the Bible," by the Rev. Charles C. Cook, appeared in our pages some months ago. It is now republished in pamphlet form in English and in Spanish, translated by Bishop Ferrando. Price twenty cents a dozen.

There are many books in our published lists worthy of wider distribution than is given to them by our readers.

Christmas Gifts. As the Christmastide approaches you cannot do better, in investing wisely, than to deal with us in the purchase of instructive anti-Roman literature for your friends. Will you send your pastor a Christmas gift? You ought to do so. Then subscribe to THE CONVERTED CATHOLIC for one year for him. He will appreciate such a gift. The price is only \$1 a year for ministers; for others \$1.50.

For your Pastor we recommend such books as "Modernism and the Vatican," by the Rev. Adam J. Loeppert, D.D., \$1.25; "The Struggle for Christian Truth in Italy," by the Rev. Giovanni Luzzi, D.D., \$1.50; "Luther's Correspondence," vol. I, by Preserved Smith, Ph.D., \$3.50. This is an expensive work, but of priceless value. Volumes II and III are not yet published, but any pastor will prize vol. I. "Plain Reasons Against Joining the Church of Rome," by the Rev. R. F. Littledale, LL.D., D.C.L., 40 cents; the most complete argument in small space that can be found. Father Chiniquy's three books, "Fifty Years in the Church of Rome," \$2.25; "Forty Years in the Church of Christ," \$2.50; "The Priest, the Woman and the Confessional," \$1; the Rev. Jeremiah J. Crowley's two books: "Romanism a Menace to the Nation," and "The Pope, Chief of White Slavers, High Priest of Intrigue," \$1.50 each; "Political

Romanism," by Chattin Bradway. Cloth, 75 cents; paper covers, 50 cents.

All the books in our lists are worthy of recommendation, otherwise they would not be there. We specify these books as being particularly useful to pastors.

Among the story books we would suggest as gifts, "Father Ralph," \$1.40; "Geraldine de Lisle," 50 cents; "Aimee's Marriage," 50 cents; "The Old Cevenol," 75 cents; "Paul Errington and the Scarlet Prince," 50 cents; "The Knight in Grey," \$1.25.

Order now, that there may be no delay in the sending of the book from the publisher.

CHRIST'S MISSION CONTRIBUTIONS

The following contributions were received for the work of Christ's Mission during the four months from July 1, 1914, to and including October 30, 1914. Kindly inform us if any names are omitted that should be included in this list:

July—F. G. D., 50c.; Mrs. W. T., \$4.50; D. A., \$8.50; H. M. L.,

\$25; Mrs. J. D. P., \$2; M. J. U., 50c.; J. McD., 69c.;

Miss B., \$4.87; C. H. L., 50c.; Mrs. W. M. P., \$10; R.

N. O., \$1; Miss S. R. K., \$15; Mrs. D. M. W., \$6; Mrs.

I. M. McC., \$1.35.

August—A. H., \$2; E. A. B., 50c.; M. G. M., 50c.; H. E. S.,

\$25; Mrs. O. W. S., 50c.; Miss S. K. P., \$5; Mrs. A. H.

J., 25c.; Mrs. H. A. C., 70c.; G. W. R., 10c.; G. P. D.,

25c.; A. O. H., \$20.

September—Mrs. A. L. I., 30c.; Mrs. H. G. S., \$10; F. J. H.,

\$50; J. M., \$15; A. J. D., 50c.; Mrs. I. A. L., \$25; Mrs.

A. R. W., \$10.

October—A. O. H., 50c.; S. McG., \$3.07; J. K., \$10; C. A. J.,

\$100; H. A. C., \$8.55; A. C. W., \$1; J. S. C., \$2; W. C.,

\$8.50.

We are heartily grateful to these faithful friends for their generous support. Our readers will observe that since the coming of the war we have suffered much in the decrease in the number of contributions and in the amounts. During the corresponding period last year our voluntary contributions amounted to approximately eight times as much as those reported above.

Unless our friends, whose hearts are devoted to this work, will make sacrifices and come to our support, it means that we must do a largely decreased work this Winter. We are now doing not only all that our friends allow, but much more, in the faith that the support will come. And we have recently been compelled to send worthy men, who have abandoned the Roman priesthood, to seek help from other sources. If every reader of the magazine would make a sacrifice and send us a self-denial offering this month, our heavy losses would be overcome. Will you not be a helper?

A Helper of the Magazine. The support of the magazine is as important as the support of Christ's Mission; for the magazine is a mission in itself. One of our old friends and a reader of many years' standing, a zealous worker for the cause, came in during August and paid for thirty-eight subscriptions, to be sent to that number of persons in various parts of the country whose names she furnished. She did this as a memorial of her mother, who had long been a reader of the magazine and a faithful friend of our work. This noble gift was not only a help to the magazine, but a help to the cause to which we are devoted. It is suggestive to our other subscribers. Sometimes old readers are called away to their eternal rest. Often their heirs then stop the subscription. How much better it would be if they should use the magazine as a memorial to the departed loved one who was so greatly devoted to it and its work! Such memorials are living memorials—working memorials, doing service for the Lord in the name of the worker who has been called from his toil.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.